1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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V. Julian Linder at Brownville

[Following p. xxxii-E]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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VI. James Collier at Brownville

[following p. xxxii -E]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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VII. Tony Delegal at Ogeechee Town

[following p. xxxii-G]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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IX. Girl at Pin Point

[following p xxxii-I]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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X. Boy at Pin Point

[following p. xxxii -J]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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•302
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XI. Lewis McIver, fisherman at Pin Point

[following p. xxxii-k]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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XIII. Alec Anderson at Possum Point

[Following p xxxii-M]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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XIVa. Rachel Anderson at Possum Point

[Following p xxxii - NJ

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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XVc. Cuffy Wilson and granddaughter at Sapelo

[following p. xxxii-S]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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302
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XVIIa. Shad Hall at Hog Hammock, Sapelo

[following p. xxxii-V]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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•302
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XIX. Henry Williams at St. Marys

[Following p. xxxii- AA]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

XXI. Artie and Enoch Jones at St. Marys

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•302
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[following p. xxxii-cc]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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291
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XXII. Robert Lucas at St. Marys

[following p. xxxii-DD]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

142
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291
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XXIII. Jim Myers at Mush Bluff Island

[following p. xxxii-EE]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

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•302
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415
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XXIV. Jim Myers at Mush Bluff Island

[Following p. xxxii - FF]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

SUNBURY

115 322 764 Sunbury Baptist Church, a white frame building set back from the highway against a background of verdant spreading trees. The Bowen family burial ground was to the right of the church and here we discovered that Siras' skill in wood carving was manifested in many unusual markers.

764 322 532 These were wooden images (Plate XII)[A] set on graves that were close together. One resembled a large bird; another represented a snake writhing upon a stand; and the third was the figure of a man, round and pole-like of body, with a head that resembled a ball and rudely sculptured features.[41a] Another Bowen marker was of clay painted yellow; in its surface was roughly cut the outline of an open hand with a small mirror glittering in the palm.

764 Most of the graves were decorated with possessions of the departed persons.[47] There were many glasses, bottles, and vases, most of which had been turned a shimmering purple from long exposure to the sun. For a time we wandered through the little cemetery, reading the inscriptions on the various tombstones.

115 (342) The same day we visited another cabin on the dirt road leading back from Sunbury Bluff. We had already driven past the little two-room shack, painted green, its dark roof patched in many places, when our attention was attracted by a stout, middle-aged woman who was sitting on the porch idly playing with a long, dangerous looking knife. At once we reversed the gears and rolled backward to a stop. Near the woman was seated the husky figure of a young girl. She (291) wore but one garment, a faded green dress which hung raggedly to about the knee. Beneath the skirt were large muscular legs that were twisted about the rungs of the chair. Long, staring yellow eyes looked out at us with disturbing, unblinking fixity. The girl's hair stood out stiffly in a number (302) of tight little braids. She was slowly, laboriously stringing weights on a fish net.

The older woman spoke at first in a grudging, reserved

A. [See Categories 322 & 764, plate following p. xxxii-L--Analyst]

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

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Children learn the art of basketmaking at an early age.

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

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A leading member of the community on Wadmalaw Island, Mr. Ted Williams is known for his ability to tell a good story.

[A.48]

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

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Miss Myma, who has lived her entire life on Wadmalaw Island, befriended the author and introduced her to the ways of the island and its people.

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

chastised me for not keeping an extra bottle of her medicine with me. Then she got up calmly, took her kerosene lamp, went out in the field behind her house, dug up some kind of root, brought it back, washed it, and boiled it. When the tea from the root had cooled, she took my wheezing daughter into her lap and coaxed her into drinking a cup of the reddish liquid. Twenty minutes later my daughter lay asleep and breathing peacefully on her lap.

In the fall of 1982 Miss Myma's trailer caught fire from her kerosene lamp and burned. Fortunately, she was not injured in the fire. She went to live with a relative whom she had raised as her daughter and who lived only a few doors away. Miss Myma is well into her eighties now. Her daughter told me that her mind wanders from time to time and that she has a tendency to wander off physically from home. In fact, she strayed down to the creek and was lost overnight at one point. A rescue squad was called in, but she was not found until the next morning when a helicopter pilot spotted her sitting out in the open field just beyond the creek banks. She was alert and did not suffer as much as a cold from the dampness and exposure. When I saw her most recently in the spring of 1985, she was sitting under the Angel Oak, a little nip in one hand to warm her blood, a crabbing stick in the other. She was smiling faintly and waving goodbye to me as I headed down the lane. She looked as if she were waiting for just the right moment to slip off down to the creek and nab a crab or catch a mullet "for sho."

Ida Mae is different from most of the women on the Sea Islands, very different. After having five children out of wedlock, and becoming a grandmother four times over by the time she was thirty-nine, she told me she had given up trying to be respectable in that community.

Ida Mae was an attractive woman when I met her in 1973. She had nut brown skin and flashing white teeth accented by a gold tooth that glistened in the sun when she laughed. She had the kind of face that was designed for the close-cut, boyish afro that she kept edged to perfection. Her light hazel eyes—"devil eyes," the islanders called them—were offset by her rich, dark color and gave the appearance of jumping out at you. She liked her eyes and said they were one of the reasons that she had had the gold tooth put in. In fact, when she first got it, she said, she used to practice smiling and turning her head just so the light would touch on her eyes, her tooth, and the large fourteen-karat gold hoop earrings that one of her men friends had given her. She

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

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Hairwrapping is an ancient African tradition that survives on the islands.

[P. 115]

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

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Richard Linen reminisces about the past and about how "thing change up now."

3: Creel H-4 (no date) 1988
NN23 Sea Islanders NN23
South Carolina

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Sam Polite, the Praise House elder. From the Penn Historical Collection. (Permission granted by Penn Community Services, Inc., St. Helena Island, South Carolina.)

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

[p. 19]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

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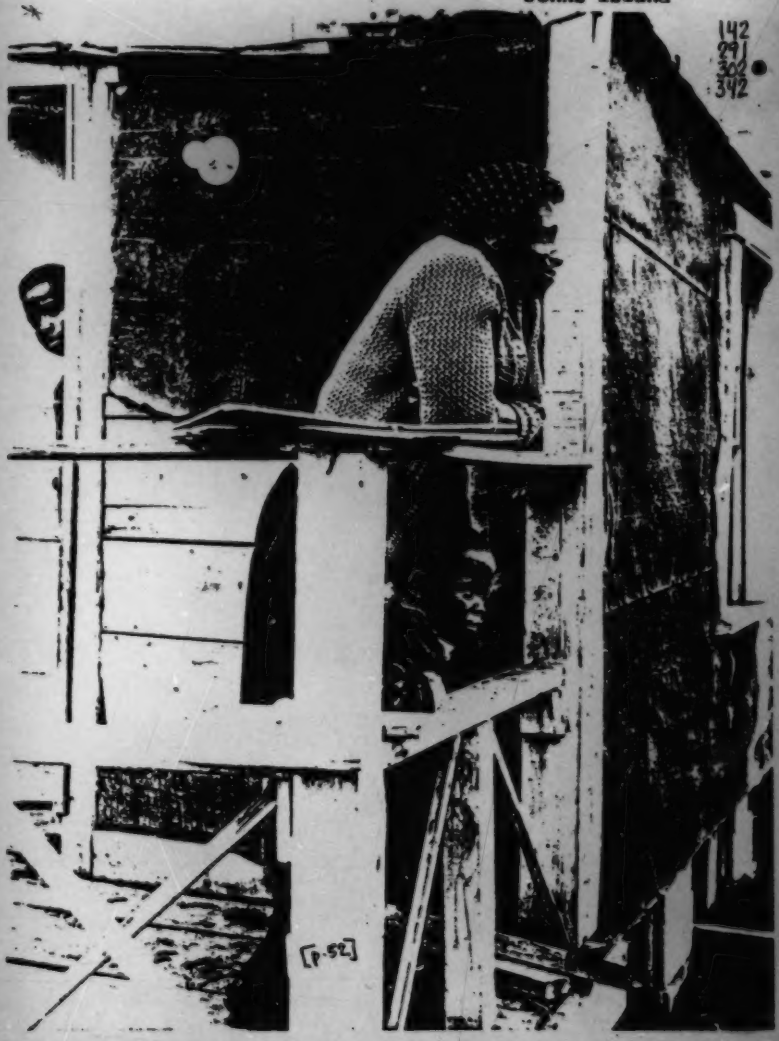

[p.52]

41 Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

159 584 was there. I didn't have no partner to pick up potato with, so he say, "Come on; I'll be your partner." So we was partner for the day, picking up potato until over with. And when I get 'round about fifteen, sixteen years old, he come to my house and ask my mother can he keep my company. My mother ask me, will I accept it. First I say I don't know. So he come back and come back. And finally he wrote my mother a letter. Mother call me, she ask me, will I accept Arthur Lee company. So I say yes.

Those years keeping company I doesn't go out with no fellas, but I does see other boys, talk to them, go out to a party my brother be along. But I never love but one, and that's the one I get married to.

159 404 Now I'm twenty-five. I have five children. I work from seven in the morning 'til five-thirty in the evening--five days a week doing kitchen work. I mind five children, and when I get home I got to take care of five of my own.

My husband leave home 'bout six in the morning for he to wait on the road for a ride to go to work. He don't have he own transportation. He works out on contractor job, 'round about four years now.

(465) It's tough to raise five children--sure is. My husband make 'round thirty, sometime forty dollars a week. And if it rain he don't bring in that because he don't work. I get paid for holiday when I'm off, but my husband don't get paid. He just have to wait it out. My mother used to take care of (855) the children that aren't in school before the house burn down, but now I don't have anyone to take care of them. I have to stay off from work and start all over housewife again.

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4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

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[p.58]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

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[p. 60]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

159 they help me, and couple days we had it clean out, so now is clean enough
73 to sleep in and eat in. We just work night and day. I sit up 'til two o'clock
some nights. My son Johnny, he makes two window so it's light now. Then
354 we go and buy a wood heater so it's very warm and comfortable.
159 We getting 'long all right. I realize God give and He takes. He take down and He can build back up. He took everything from Job—wife, children, Job have seven boys. His wife say Job ought to curse God and die. But Job say, "You speak as a foolish. When I curse my God and die, what will become of me? But I'll wait on my appointed time until my change will come." So I'll wait, 'cause I know soon or late there will be some change. If you only got faith in God, won't have nothing to worry about.

And everybody was so nice to me, and that one important thing make me feel good. All my friends from here and everywhere come and give; those who don't have to give, come with a word of encouragement. I appreciate everything they did. My brothers, my sisters, my daughters, friends, what they don't have to give, they come and sit and talk and sing together encouragement, and this make me understand that this is the Lord will.

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41 Caravan & Caravan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mr. Esau Jenkins

KNOWING HOW TO PLAY THE GAME

159 873 641 666 185 We had gotten quite a few people registered through that adult citizenship school, but they did not have the political education or understanding of voting. So we decided to teach them what the ballot means. I started what we called the "second step" political education school, because the people who registered to vote would vote because we told them to vote.

There were many persons who did not know how many men in the House of Representatives; why Charleston County has eleven in the House; how many men in the Senate; how many congressional districts we have in South Carolina; who are the men elected and sent to Washington to represent these two districts. We feel that if these people know about these things, they will be more interested in voting, and they will help others.

As you know as well as I do, that if a person doesn't know a football game, a basketball game, neither a baseball game, he hears other people laugh and sees how other persons play, but he doesn't know *who* plays well, because he doesn't know the game.

The same thing goes with some of the people who don't know anything about political action, so we felt like it was our responsibility to teach those people and have them well-informed.

159 873 185 Along with political education, we have taught a good many persons how to sign checks, fill out money orders, how to crochet, how to sew, how to fill out blanks for their drivers' licenses. I think it was a great success.

(666) Then after I was elected President of the Citizens' Committee of Charleston and Charleston County, I set up what we call a voter registration and information center, to which place people will come in for information. Whatever information they need, they come to this center.

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[p. 151]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

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(661)
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people who are willing to see to it that our children will get a high school, plus transportation to take them to and from school."

The white kids were riding in school buses, and the buses were warm when they got into it. When they got to the school, the schools were warm. Yet our children had to walk between eight and ten miles per day, go to a cold school with no heat. The teachers that teach the school, they live in Charleston—fifteen or eighteen miles away—and the children have to stand outside until the teachers come. Then when the teachers come, if they didn't have any wood, they got to go out in back of the school and get wood to make up the fire. Whether it raining, whether it cold, whether it snowing, those children have to walk there, and after they got the fire started, it being so cold, I don't think they could concentrate so well. And beside that they

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[p. 153]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
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Johns Island

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nothing much for them to do here but cut cabbages or run a tractor, maybe drive a truck or do something in the field. And there's not much money in it for them.

They mostly go to New York and find jobs somehow or other—working as domestics or doing small factory work. Very few ever come back to live. They come back to visit about once a year. But they don't ever come back to live.

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4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
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[p. 164]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

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[p. 172]

41 Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Maggie Russell

ANYBODY WANTS TO GO BACK TO THEIR OLD HOMEPLACE

159 You see that house through the bushes? That's Jenkins Point, where I used to live. They had houses built on the plantation for black people to live in because that was the people that worked for them. Now there are no black people living over there on Seabrook.

I married Dan Russell in 1944 and moved out to Wadmalaw. My husband was a crabber. We worked in the creek thirteen years together. I loved it.

You're not going to get onto Seabrook now. We tried to go in a boat one time and a man was standing up on the bank and shoots. He shoot up in the air. I say, "Dan, it sounds like somebody shooting." He say, "Cut the motor off." We cut the motor off and he was shooting up in the air telling us not to come over there. Then we see the sign says "no trespassing at any time." You can't even go in the little creek we used to go in to catch fish. He closed that out.

It's too bad because anybody wants to go back to their old homeplace.

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4: Carawan & Carawan B,2-5 (1959-1988) 1989
NN23 Sea Islanders NN23
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Johns Island

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Ms. Elaine Jenkins

WE CAN HAVE SOME SAY AS TO WHAT'S GOING TO BE DEVELOPED

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We've been meeting and talking about heirs' property and how to get it cut up now so that folk don't lose all of it. There are so many people involved, all it takes is for one person to sell out. Once that one sells and some stranger gets in, he can force a partition suit, and they may end up losing a whole tract of land. What we've been trying to do is tell them how to get it partitioned among family members. So if one wants to sell, fine. He will just have that acre or so. But not the whole tract going out from under them.

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[428]

I'm talking to them about taxes and the importance of paying those taxes. And we're notifying people when we see their land up for sale for nonpayment of taxes. I'm talking to them about making wills. If you don't make a will that's where all these heirs come in. It's just so much to keep up with.

Being a lawyer is something I always knew I wanted to do, from the time I can remember. And my intentions were always to return to Charleston and Johns Island. This is where I wanted to be. I love this place.

We can have some say as to what's going to be developed—what's going to go up and where it's going to go up. That's still open to us.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
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South Carolina
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Mrs. Ethel Grimball

THAT IS GREAT PROGRESS

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When I walk on Johns Island and I stand in the yard and look at the nursing home, look at the lab, look at the clinic, and look across the street at the housing project, I feel like that is great progress. I'm sure that the low cost housing project added ten to twenty years to the life span of a lot of those people who live there because of the living conditions they had prior to that. They feel comfortable, they feel more secure, and they feel good about themselves. And then if anyone gets sick or doesn't feel well, all they have to do is walk across the street to the clinic. And that is great progress.

There's a fight right now to keep it going, because of political reasons, but it's still great progress. That was one of the things my father spoke about—the health care on these islands. I wish he were here to see it.*

*Mrs. Grimball is the daughter of Esau Jenkins.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
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South Carolina
Johns Island

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4: Carawan & Carawan B,Z-5 (1959-1988) 1989
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South Carolina
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need for something. He tried to find out what he could do to help. He would go around to the piccolo joints and talk to people, and go down to the fishermen and talk to them, go to the growers and talk to them. After awhile he didn't have to buy anything for the people. He was getting everything donated. Once people saw that they could depend on him, then he started getting into the social issues. That's when he started working with my daddy. Then they would call in McKinley and some of these other people, and they would brainstorm about the problems. To me, Rev. Goodwin did more for people on these islands, especially from the pulpit, than anyone since my daddy.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mr. William Saunders

I'M PRETTY BITTER ABOUT THINGS LIKE THAT

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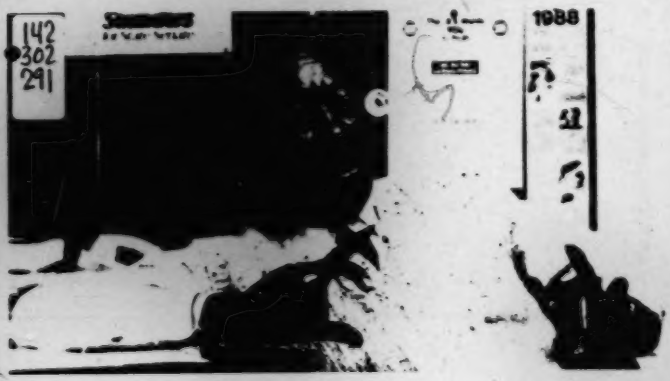
I've been thinking about Mrs. Septima Clark. Here's a person who got fired from a system after teaching over thirty years for belonging to an organization that she would not denounce (NAACP). They refused to give her even her retirement. That same system, that same power base, allows her fifteen, twenty years later to be on the school board. That same power base turns around later on and says, "You can have your retirement." And that same power base is saying, the mayor is saying, the governor is saying, "This woman is a hero." There's something wrong with that!

Those power brokers can say, "At eighty years old we can make you a hero; we can line your wall with plaques; because you're no more threat to us." And the reason we can make you a hero is that now we got to look out for Bill Saunders and them that *is* coming along. And they're the ones that's going to give us some trouble. And as new people come along, then some of us become worthless, so we get plaques and stuff.

When the superintendent of the school system for the state can say, on the morning that Mrs. Clark dies, that there's nothing wrong with our school system, we got a perfect school system, there's no bias, there's no problem, and that will go. And then the judge turns around and says yes, the only problem is poverty and it will take fifty to a hundred years to straighten that out, and then they say Mrs. Clark is a hero. The mayor says, "There's nobody like her. She never got loud, she never raised her voice, she's sweet, and she got things done. We loved her." I'm pretty bitter about things like that.



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41 Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
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Johns Island

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Mrs. Bernice Robinson

EVERYBODY LISTENED WHEN ESAU TALKED

554 758 74 [452] [734] [737] Esau did not get the kind of recognition he deserved for the work he did. He spearheaded so many things: the Charleston County Citizens' Committee, the Credit Union (and it was countywide, which is very unusual), the Comprehensive Health Center on Johns Island. He would be really proud if he was alive today to know that they got the nursing home and the senior citizens' home. He fought like anything to get the health clinic on the island so they could have medical care for the people over there.

554 While he was living, he didn't get that much praise. But it didn't daunt his efforts at all. His children suffered a lot for him being so aggressive. They couldn't get jobs in Charleston County. But he still wouldn't let that turn him around. He continued to fight for what he thought was right for his people.

554 191 Esau didn't finish his high school education until after he'd gotten married. There were a lot of people, professionals or educators, who felt that if he changed the way he talked, it would be so much better. But I used to say, "Everybody listens when Esau talks in his same Gullah language." He was telling it like it is, and they heard what he was saying. You would think that with the exposure he had, and with him going all around the country, some of it would rub off. I don't think he wanted it to rub off. He maintained his speech as it was. So he had criticism from a lot of the educated folk, but he was saying what they needed to be saying. And he got the benefits for them.

554 871 He would have a whole lot to say about education. He would be very disappointed about how far we still have to go, but he wouldn't be bitter about it. He would be saying that we haven't accomplished yet what we need to accomplish. And he would see in what way he could work to bring it about.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
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4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
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Johns Island

the literacy test and become registered voters. Some had organized their community for discussions of civic issues and voter registration campaigns. Later, as on Johns Island, they would run for public office and provide leadership in the emerging civil rights movement.

In 1961 the citizenship school program was transferred from Highlander to the Southern Christian Leadership Conference. In the meantime Septima Clark and Bernice Robinson had developed a residential program for training volunteers who wanted to be citizenship school teachers.

Before becoming the educational arm of the SCLC, the number of teachers trained were counted in the hundreds, but after the transfer, Septima Clark reported that they were counted in the thousands. More impressive than these figures was the vitality of the educational process which set in motion a liberating force that gave dignity and collective power to thousands of black people throughout the South.

The people of Johns Island deserve tribute for the role they played in the origin and development of a citizenship/literacy movement that became a vital part of the civil rights movement and has achieved international recognition. Special tribute is due to the first pioneer citizenship school, created by a teacher who had never taught before and her students who had never been to school; and to the coordinator Septima Clark and especially to Esau Jenkins whose idea it was in the first place.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

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4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

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Mrs. Ruth Bligen

I LIKE TO BE ME. I DON'T LIKE TO PRETEND

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At first I thought people won't want to hear this kind of song. But after I went to Atlanta, Georgia, I was very pleased. I was happy. Everybody was so nice. And I enjoyed myself. That's the first time I ever leave Johns Island to go sing.

Going off, it made me learn a lot. You see a lot of people. You enjoy yourself. People treat you so nice. They really make me feel like I'm something special. That time we went to Seabrook, my picture was in the paper. The lady I work for daughter, she get the picture. She call and say, "Tootsie, you're a celebrity. Your picture's in the paper."

You know, I like to be me. I don't like to pretend. If I go off, I'm not going to pretend that I'm somebody else. I'm going to be me! My children and grandchildren are happy. They're happy to know that their grandmommy go off and sing and picture been in the paper. So I'm happy, too. I didn't realize days past and gone that things was going to work out like that.

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The best trip I had was when a busload went to Washington from Wesley Church. Rev. Goodwin went and everyone was like one big family. The bus driver took us around and showed us different places. We had a good time. On Sunday morning, we did a church service at the festival.

I really wish we could get some more programs off from here. That's something I been looking forward to. If just once a year, you just get away on some kind of program. I like to see friends I've made in different places. And when I go, I don't want to rush off. After we sing, I want to sit around and listen to other people sing.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Janie Hamlet

I FOUND OUT I HAD SOMETHING I DIDN'T KNOW I HAD MYSELF

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When we started to travel, we had a lot of criticism. Everyone didn't like it, but that didn't stop me. They didn't understand. I try to let them know that when we're doing these different programs, it really establish Johns Island. We put Johns Island on the map.

And I was carrying my children since they was six and seven years old. My children hardly be bashful. They really experienced something and they learned a lot. They went to Rhode Island twice; they went to New York. And several times to the Smithsonian in Washington. They learned to face people and be what you are.

I enjoyed every bit of it. The travel taught me a lot. I saw places I wished for many years I could see. My dream did come true. When I was young I hoped I could travel and see something, and I did. I learned something in traveling that I never learned in school. You couldn't tell if we were black or white from the treatment we got. That means a lot. Treatment is what cause love.

So I feel good about it because I could show somebody something that they didn't know. Although they finished college and have education, I feel like I have something that they wanted. I found out I had something I didn't know I had myself. And that makes me feel like going on with it. And if there's anything I can do to help somebody learn something they don't know, I'll be glad to do it.

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4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

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4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

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9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

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9. Snooks

[facing p. 64]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

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10. Suzy

[535]

11. Snooks Duing: "Juba Dis, Juba Dat"

[facing p. 65]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

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Pain in m' leg
Shout! Shout!
Pain in the heel
Shout! Shout!
Shout Josephine
Shout!

That sore toe
Shout! Shout!
That finger ring
Shout! Shout!
That water fall [4]
Shout! Shout!
Shout Josephine
Shout!

That ribbon bow
Shout! Shout!
That air ring [5]
Shout! Shout!
That slipper shoe
Shout! Shout!
That shiny eye
Shout Josephine
Shout!
Now shake the baby
Shake! Shake!
Now shake the baby
Shake! Shake!
Shake the baby—Shake!

The song is closed off with:

A'n' Jinny hoecake
Sweet! Sweet!
Take some an' lef' some
Sweet! Sweet!
A'n' Jinny hoecake
Sweet! Sweet!
Take some an' lef' some
Sweet! Sweet! Sweet!

[4] An old-time hair-do.
[5] Earring.

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

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31. "Cap'n" Joe

[facing p. 193]

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304 MUTILATION--scarification and tattooing; cranial deformations; tooth filing and removal; piercing of ears, nose, and lips; genital mutilation (e.g., castration, circumcision, clitoridectomy); age, sex, and status differences; special techniques and apparatus; associated beliefs; etc. See also:

Masochism 152
Mutilation of criminals 681
Mayhem 683
Mutilation of captives 757
Self-torture 785
Eunuchs 839
Initiatory rites 860, 881

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

115 pied by an old man and his dog, between whom there is a
959 touching devotion. In addition to other means of livelihood, he follows the profession of root doctor. "I kin cuo any kine uh sickness das put on yuh. An," he added, "I kin tell wut
(787) a man want. Soon's uh see im his spirit come tuh me. I lay down an sleep an know wen somebody want me. Deah spirit come an wake me. Many times uh go an fine em lookin fuh me."

115 This man, whose name is Allen Parker * is unusually adept with his hands, as shown by his skill in mending clocks, watches, and firearms, in making chairs, baskets, piggins, bread trays, spoons and forks,[70d] and in carving figures of such animals as snakes, lizards, frogs, dogs, alligators and rabbits.[50b]

829 In reference to native Africans, he declared that he had known many of them but that few were left in this vicinity although he thought some might be found around Darien.

115 It was with difficulty that Rosanna Williams ** was persuaded to talk. She was suspicious and reticent and lived behind tightly locked doors in a house that to all appearance was deserted. After much coaxing she cast aside some of her mistrust and grudgingly responded to our friendly gestures.

"Muh name is Rosanna Williams. Muh pa wuz Lonnon Dennerson. He frum duh ole country. Muh granpa wuz 'Golla' Dennerson, King uh his tribe. Wen muh pa wuz a lill boy, him an muh granpa wuz fool away wid a red hankuhchuh. Dey wuz sole tuh Chahls Grant on one uh duh iluns
115 roun Brunswick. Muh pa wuz six foot tall an on is furud
• 304 wuz a scah bout dis big." [14] She indicated the end of her forefinger.

We questioned her more closely regarding this mark which

* *Allen Parker, Tatemville.*
** *Rosanna Williams, Tatemville.*

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

115 from her description seemed to have been a small scar, oval
304 in shape and slightly raised.

We had been told by her neighbors that she, too, bore a mark, although none of them had seen it.

"Did he mark you too, Rosanna?"

262 She gave us a piercing look, ignored the question, and continued along another vein. "He eat funny kine uh food. Roas wile locus an mushruhm an tanyan root. It lak elephant-eah an tase like Irish potatuh. He plant mosly benne
[252] an rice. I plant a lill benne ebry yeah too. He use tuh beat benne seed in mawtuh an pestle, sometimr wid a lill shuguh an sometime wid a lill salt an make a pase. He eat it on bread aw he eat it jis so."

534 We broached the subject of drums.

"Yes'm, dey use tuh dance tuh drums an dey beat um fuh fewnuls too.

115 "I wuz too lill tuh membuh anyting wut wuz said bout muh granpa, but muh pa wuk on duh fahm fuh is 'boss.' He make lot uh duh tings dey use. I ain got nuttn wut he had
[413] but dis." She brought forth a curious looking tool resembling a can opener with a hook in the end, which, she said,
[757] her father had used for extracting teeth. He had also been familiar with various roots and weeds, which he used in the preparation of medicines administered to the sick on the plantation.[49b]

115 We returned to the subject of the mark, at the mention of
304 which her eyes suddenly narrowed.

"Wut yuh doin? Is yuh gonuh sen me back tuh Liberia?"

When we assured her that we had no such intention she became complacent and even voluble.

"Yes'm, he mahk me," she admitted, "on muh ches."

"What did he do it with? What sort of an instrument did he use?" we asked, vainly trying to conceal our interest.

"I dohn membuh. I wuz too lill."

1: Federal W-5 (no date) 1986
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"But did he tell you why he marked you?" we persisted.

"No'm, he ain say wy. He jis tell me he done it wen Ise lill. I dohn known wut he do it wid an Ise mos grown fo uh know wut it is an Ise duh onlies one he mahk. I duh tomboy uh duh fambly an folluh im roun askin wut duh ole country like."

"Rosanna," we ventured, "would you let us see the scar?"

She hesitated, then cautiously raised her hand to the fastening at the neck of her dress and, baring her chest, allowed us a glimpse of the scar. It appeared to be an irregular circle the size of a fifty-cent piece with faint lines which seemed to run toward the center.[14] Time, however, had obliterated any design or pattern which it might once have had.